

### The names Kadayan, Dayak and Tanjong Datu.

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*Kadayan* is supposed to be derived from the Malay word *Kodi* (meaning *a score*). The followers of any great native prince were known as orang *kodi-an*.

The following story connected with the origin of this word was given me by an old man who was writing, from old stories, the supposed origin of the Sarawak nobles.

Datu Di Pati when hunting a *kijang* (deer) for his father's consumption (his father just having recovered from a severe illness and expressed his desire for this dish) lost his way in the Banjar country. After many days wandering he eventually reached Brunei territory on the borders of which his followers left him, he making his way to the coast.

Apparently Datu Di Pati's followers (*kodi-an*) never got any further than the borders and their descendants are now known as *Orang Kadayan*.

*Dayak*.—It is with some hesitation that I venture to suggest yet another derivation for this much-discussed word. However let the suggestion speak for itself.

Sarawak of course is situated *south-west* from the country of Brunei, and the name *Dayak* is said (by some) to have originated from the Bruneis who called their south-western neighbours *orang barat-daya* (*men of the South-West*). *Orang barat-daya* eventually became contracted to *Orang Daya* (or *Dayak* as usually written in English).

*Tanjong Datu*.—For the origin of the extreme westerly point of Sarawak territory known as Tanjong Datu, I think the actual words of a poet, who has written the supposed origin of the Malay princes of this country, will speak for themselves.

Deri Sambas angkat laki astiri  
 Di tanjong Datu, membuat negri  
 Negri d'buat kampong *halaman* \*  
 Serta dengan kabun tanaman  
 Chukup lah dengan kolam minuman  
 Ayernya tawar sejok dan nyaman.

Negri pun suda skalian nya  
 Radin beralih pula nama nya  
 Sebab krana melindong diri nya  
 Kepada orang yang tahu asalnya  
 Datu Merpati nama Radin Johari  
 Datu Permaisouri nama astiri

Kedua nya masing masing mengalih kadiri  
 Jangan kadengar ka Johor negri  
 Katanya orang yang mencharita  
 Tanjong Datu dialah menamanya  
 Di situ-lah asal mula negri  
 Masih skarang akan kubor nya.

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From Sambas Country 'cross the Border line,  
 Datu Merpati and his wife, one time,  
 To Tanjong Datu journeyed, (so they tell),  
 Built many houses and a drinking well ;  
 Sowed rice, made lawns, nor left they any waste—  
 So was the water cool and fresh to taste.

Now everything was finished in the town,  
 But fearing lest his friends might e'er come down  
 And take from him his right—for this in brief  
 Was his desire, that he should be the chief—  
 As Radin Johari he was known in life,  
 And Datu Permaisouri was his wife.

They hid all traces of their life before  
 That they should ne'er be heard of in Johore.  
 The Poet says, and this perhaps is true,  
 This is the reason it was named Datu :  
 And so Sarawak springs from this same place.  
 His grave is there, a simple shaded space.

For the poetical rendering of this translation I am indebted to W. R. Barry Gifford Esq. of the Sarawak Service.

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\* *Halaman* = the space in front of a house.

Some restrictions observed at child-birth by the  
Land-Dyaks of Quop.

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For some six months prior to the birth of a child the wife has to regulate her daily life on different lines, and the following are some of the restrictions she has to observe.

- 1.—She is not allowed to carry stone, for fear that the child may die or be unable to walk—(*Midap batuh*).
- 2.—She may not eat an egg, lest the birth should be difficult and harm befall the mother—(*Midap turuh*).
- 3.—She may not drink well-water for the same reason—(*Midap piin*).
- 4.—She is not allowed to fasten the lid of a jar, lest it would cause death to mother and child at birth.
- 5.—She must always go out of a room or house by the same door by which she entered, lest the birth should be difficult.
- 6.—She must not break the legs of a frog, for fear that the legs and arms of the child be like the broken legs of a frog—(*Midap tegarag*).
- 7.—She must be careful not to throw stones or anything into the water, because they sink and are never found again, so will it be with the child, for it will be born without life.
- 8.—She must not strike any snake, lest the child be weak.
- 9.—She may not plant bananas, for fear that the child may have a boil—(*Midap barak*).
- 10.—She may not cut a root that hangs down into the water, lest she herself may not survive the birth.
- 11.—She is forbidden to eat any kind of tortoise, for fear that the birth be difficult.
- 12.—She may not drive a nail or bore a hole, lest the birth should be difficult.
- 13.—She may not be out late at night, or shed the blood of any animal, for fear of complications at birth—(*Singang buran*).

The husband during this period must be careful in